MAZHABOBIN RA'I DA TARKE A ADABI DA AL'ADU NA HAUSA

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BABI NA ƊAYA
1.0 NAZARIN ADABIN AL'UMMA

Nazarin adabin al'umma ya ƙunshi bayyana tarihi da hikimomi na wani matani na adabi tare da ayyana wasu dabaru da ra'o'i waɗanda za su taimaka wajen fahimtar matani ta amfani da wasu matakai na hango zurfi ko nauyin adabi (Finnegan, 1970).

Nazarin adabi ya zama wani fage na ilimi ko fage na sa lura ko hango ƙunshiyar wani adabi[1], ga kuma kasancewarsa wata hanya ta musayar fahimtar dabarun zaman rayuwa waɗanda sukan shigo salkar adabi (Gusau, 2008[a], 2011, 2013[a]; Habib, 2008, 2011). Haka kuma ga yadda nazarin yakan zama tsani na ƙulla zumunta tsakanin abubuwa na aikace na adabi da kuma ra'ayoyi da tsinkayoyi na manazarta adabi (Abrams, 1953; Bertens, 2002; Eagleton, 2006; Finnegan, 1970; Gusau, 2001; John da Martin, 1984; Malumfashi, 2009; Ndudin, 1999; Serggeant, 1965). Duba da mabambantan ayyukan manazarta, za a iya tabbatar da nazarin adabi yana lura da dangantakar tarihi da aukuwar abubuwa da suka

[1] Wannan bai tsaya a al'umma ɗaya ba. Musayar fasaha ta fi tasiri daga al'umma zuwa al'umma.

shafi harshe da al'adu, masu jan ragamar rayuwar al'umma.

Nazarin adabi ya kasu zuwa gidaje biyu manya, akwai *ra'ayin adabi*[2] da kuma *tarken adabi* ko *naƙadin adabi* ko *tsokacin adabi*[3].

Ɓangare na ra'ayin adabi yana da halaye da suka haɗa da:

a) Wuri ne wanda ya ƙunshi bayanai na manazarta a kan ƙwarangwal ko matani[4] na adabi;

b) Ayyana fassare-fassaren manazarta da masana a kan yadda suke kallon matani na adabi;

c) Tsara matakai da hanyoyi da ra'o'i waɗanda za su ba da dama a daɗa fahimtar wani matani na adabi kamar tatsuniya ko waƙa ko ƙagaggun labari.

Shi kuwa sashen tarken adabi ko naƙadin adabi ko tsokacin adabi yana:

i) Zama ilimi wanda yake a tsakanin matani na adabi da ra'ayin adabi;

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[2] Wato *literary theory*.
[3] Wato *literary criticism* ko *literary-critical-practice.*

[4] Wato *problem-field* ko t*eɗi* ko *literary skeleton.*

ii) Warware matsaloli na ra'ayi a kan sharhi na wani ɓangare na matanin adabi;

iii) Fifita wani matani ko wani ra'i na adabi tare da kakkafa hujjoji a kan abin da aka zaɓa.

1.1 Ra'ayin Adabi

Ɗora adabin al'umma kan wani ra'ayi ya fara wanzuwa ne a al'ummu na duniya waɗanda suka jima da sama wa kansu dabarun rubutu da karatu kamar Girkawa da Turawa da Larabawa da Mutanen Sin da Indiyawa da sauransu.

A wajen tabbatar da *ra'ayin adabi* an fi samun ƙungiyar masana da manazarta inda sukan ayyana wasu ra'o'i a kan adabi. Kungiyar takan ƙunshi jagora ko shaihi wanda zai sami mabiya a bayansa waɗanda su ne za su dinga yaɗa ra'o'in. A wasu al'ummu akan sami malamai na gari ɗaya[5] su samar da wasu ra'ayoyi a kan adabi, duniya ta san su da su, kuma a dinga danganta ra'ayoyin da su.

[5] Alalmisali, dubi masana na Amerika a New York waɗanda a ƙarƙashin malaminsu suka samar da wasu ra'ayoyin nazarin adabi, shi da almajiransa suka shahara da su a tsakanin manazarta adabin duniya. Haka kuma ga masana ra'o'in adabi na ƙasar Finland, ga kuma jagororin ƙungiyoyi daban-daban a Misira da sauransu.

Ta irin waɗannan hanyoyi ne al'ummu suke samar da ƙungiyoyi ko mazhabobi ko makarantu ko hanyoyi da ra'ayoyi daban-daban da suke ayyana ra'o'i mabambanta na adabi.

Akwai wasu dabaru waɗanda suke taimaka wa masu samar da ra'o'i kan adabi har su tsara ra'ayoyi ingantattu. Ga wasu kamar haka:

- binciken waje domin a sami gangariyar tarihin adabi da salsalarsa;
- fahimtar manufar kayan tarihi;
- fahimtar bambance-bambancen matanonin adabi;
- naƙaltar ilimin rayuwar al'umma;
- sanin asali da tarihin al'adun al'umma;
- fahimtar rayuwar zaman jama'a;
- sanin wuraren aukuwar al'amura na al'umma;
- amfani da dabarar tono abubuwa;
- yawaita karatu tare da matsa amfani da ɗakin karatu[6] ko ɗakin ajiye littattafai da makamantansu;
- amfani da gidan tarihi ko wasu ma'adanai da aka riga aka tono su, ko wasu alamun da al'ummu sukan bar ɓurɓushi nasu a duwatsu ko a rijiyoyi ko a gine-gine ko a wasu mahallai masu tsauri

[6] Wato *muɗali'a* ko *reading room* ko kuma s*tudy room.*

kamar tukwane da tuluna da daruka da tasoshi da sauransu;

- ƙoƙarin sadarwa a tsakanin masana da matarka adabi a duniya da almajirai masu neman ilimi daga nahiyoyi daban-daban;

- naƙaltar yanayin ƙasa;

- naƙaltar ilimin harsuna da basira a harshe, musamman ilhamar harshe[7].

Daga cikin al'ummu waɗanda suka samar da ra'o'in adabi bisa matanoninsa mabambanta akwai:

1.1.1 Turawa

Masana da manazarta a ƙasashen Turai sun gudanar da ayyuka da dama dangane da samuwar ra'o'in adabi. Kuma sun gina ra'o'i iri-iri a kan sassan adabi da na al'adu. Daga cikin waɗannan hanyoyi ko makarantu akwai:

- Makarantar Zahiranci (Realism)

- Makarantar Markisanci (Marɗism)

[7] Wato *linguistic competence* ko *linguistic intuition.*

- Makarantar Gargajiya (Traditionalist)

- Makarantar Nazarin Ƙwaƙƙwafi (Close-Reading)

- Makarantar Mararanci (Romanticism)
- Makarantar Tubarkalla (Classicism)

- Makarantar Sigar Adabi (Contedtual)

- Makarantar Tsara baiti (Ɓersification)

- Makarantar Tafarkin Horaswa (Didacticism)

- Makarantar Almara da Raha (Fantasy Approach)

- Makarantar Tarihin Hayayyafa (Historical)

- Makarantar Awon Baka (Oral Formulaic)

- Makarantar Yanayi (Geographical)

- Makarantar Sauyin Al'adu
(Cultural Diɓersification)

- Makarantar Nahiya (Hemispheric, Abdul-Mahjar)

- Makarantar Sassaƙuwar Al'adu (Cross-Cultural)

- Makarantar Asali da Watsuwa zuwa Sassa (Historical-Geographical)

- Makarantar Gudummawar Adabi ga Al'umma (Functional)

- Makarantar Manufa (Ideological)

- Makarantar Al'adu da Fasahohi (Folk-Cultural)

- Makarantar Warwara (Formalist Structuralist Narrotology)

- Makarantar Matanci ko Matuntaka (Feminism)

- Makarantar Neman 'Yancin Mata (Feminism)

- Makarantar Sababbin Ra'o'i (Updating Theoty)

1.2.2 Larabawa

Al'ummar Larabawa sun gina ra'o'in adabinsu ta bin tsohuwar hanyar nazari ta

gargajiya (Abdul-Kadim) da kuma sabuwar hanyar nazarin adabi (Abdul-Jadid). A wajen kare ra'ayoyin adabi, Larabawa a mazhabobinsu daban-daban sukan yi mahawarori da munazarori da tattaunawa ta ilimi[8].

Wasu daga cikin ra'o'in adabi[9] na Larabci sun haɗa da:

- Adbul-Mahjar (Adabin Kaura) a Brazil da New York
- Adbul-Andalusiyyah (Mazhabar Andulus ta Adabi)
- Adbul-Romansiyyah (Mazhabar Mararanci)
- Adbul-Kilasikiyyah (Mazhabar Tubarkalla)
- Mazhabar Waƙi'iyyah (Mazhabar Zahiranci)
- Almazahibul Jadid (Mazhabobi Sabbabbi)
- Mazhabar Wujudiyyah (Mazhabar Samuwar Ɗan'adam)
- Mazhabar-Ruwwad (Mazhabar Sabunta Ayyukan Adabi)[10]

[8] Alalmisali, Mazhabar Al-Jahiz da mabiyansa kamar Abu Hayyan Al-Tauhidi da Mazhabar Ibn Al-Muƙaffa da Al-Hariri da sauransu.

[9] Yawancin ra'ayoyin adabin Larabci an fi samar da su a Misira da Iraƙ da Dimashƙ da sauransu. Haka kuma masu ra'ayin adabi kuma marubuta adabin ne.

[10] Shugaban wannan mazhaba shi ne Abbas Mahmud Al-Aƙƙad (1889-1964). Kuma wasu na kiran mazhabar da sunan Mazhabar Al-Diwaan. Makarantar ta fi kula da samar da sababbi ra'ayoyi a kan nazarin waƙa (1907-1932).

- Mazhabar Al-Imbi'ath
  (Mazhabar Bunƙasar Adabi)

- Mazhabar Muhafaza

- Mazhabar Apollo[11] a Misira

- Mazhabar Rabiɗatul-Kalamiyya
- da sauransu

1.3 Tarken Adabi

Tarke[12] iri-iri ne akwai tarken dauri da tarken ra'ayi da tarken falsafa da tarken fasaha da tarken halaye da tarken kafafen sadarwa da tarken zamantakewar al'umma da tarken karin sauti. Akwai kuma tarken adabi da tarken tarihin adabi da sauransu.

An soma aiwatar da tarken adabi[13] ta nazarin wasu muhimman sigogin adabin

[11] Mazhabar Apollo tana tattauna ra'ayoyinta ne a kan Waƙoƙin Romansiyya da amsa-amo (ƙafiya) da ma'aunin waƙa da tsara jaridu da mujallu. Ta yi yayi da shuhura a tsakanin 1839-1955.

[12] Wato *Criticism.*

[13] Wato *Literary Criticism.*

al'umma. matarka sukan duba saƙo da zubi da tsari da dabarun ado na magana da sauransu.

Kamar yadda aka yi bayani a baya, tarken adabi dabara ce wanda ake yin sharhi tare da yin tsokaci a kan wani matani na adabi. Matarka su ne suke ɗora ra'ayoyin adabi a kan sassan nazarin da suke yi wa tarke. Matarki zai iya ɗaukar kowane irin sashe na adabi ya yi nazarinsa ta fitar da ra'o'i da sigogin adabi.

Wasu daga cikin hanyoyi na tarken adabi sun haɗa da waɗannan:

- Tarken Dauri (Ancient Criticism)
- Tarken Matani (Teɗtual Criticism)
- Tarken Nau'o'in Adabi (Genre Criticism)
- Tarken Tarihin Adabi (Historical or Historicism Criticism)
- Tarken Mazhabobi ko Ra'i ko Ra'i Cikin Ra'i (Theoretical Criticism)
- Tarke Mai Zurfi (High Criticism)
- Tarken Zamantakewar Jama'a (Sociological Criticism)
- Tarken Kafafen Sadarwa (Media Criticism)

- Tarken Fasaha (Arts Criticism)
- Tarken Falsafa (Philosophical Criticism)
- Tarken Halaye (Moral and Immoral Criticism)
- da sauransu.

BABI NA BIYU
2.0 TARKEN ADABIN HAUSA

Hausawa sun sami hanyar yi wa adabinsu tarke bayan da suka iya rubutu da karatu na haruffan Romanci wato karatun boko. Kafa makarantun boko da Turawa suka yi wa Hausawa da samar da hukumomi kamar hukumar Fassara (1929) da Hukumar Talifi (1933) da Gaskiya Corporation, Tudun Jukun, Zariya (1945) da Hukumar Yaƙi da Jahilci (1953) da Hukumar NORLA wato Hukumar Samar da Adabi (1954-1960) da Kamfanin Gaskiya (1960-1966) da Kamfanin NNPC (Oktoba, 1966) sun taimaka ainun wajen samar da ayyukan adabin Hausa.

A lokacin da ake ƙoƙarin samar da ayyukan adabin Hausa tun ma ba tattaro matanoni daban-daban na adabin Hausa ba, sai aka sami wasu Turawan mulki da na ilimi suka fara koyar da hanyoyin tarken adabin Hausa a makarantu da kuma a Jami'ar Bayero tun a wajejen shekara ta 1962 zuwa 1975.

Daga cikin Turawa waɗanda suka gudanar da wannan aiki akwai:

Farfesa D.W. Arnott
Dr. R.M. East
Frank Edgar

Neil Skinner
F. W. Parsons
C.G.B. Gidley
Merɓin Hiskett
Kirk-Green
A.Ɓ. King
Fremont Besmer
Paul Newman
Krishner Rayan
R.C. Abraham
G.P. Finnegam
Graham Furniss
da sauransu

Yunƙuri na farko da Hausawa, manazarta suka fara yi, shi ne tattaro ƙamus na keɓaɓɓun kalmomin nazarin adabin Hausa (Muhammad, 1973)[14], amma tun a wajejen shekara ta 1971 aka sami wasu ‘yan ƙasa Hausawa waɗanda suka koyi hanyoyin nazari na zamani a wajen Turawa suka fara gabatar da takardu na tarken harshe da adabin Hausa. A mujallar *Harsunan Nijeriya 1* (ta farko) wadda Cibiyar Nazarin Harsunan Nijeriya, Jami’ar Bayero Kano ta shirya an gabatar da ayyukan tarken adabi kamar haka:

- Bayani kan maraba da ‘yanci

[14] Dubi *Hausa metalanguage* (Muhammad, 1990).

(Abdulƙadir, 1971, sh. 36-39)

- Bibliography; na tarihin adibai: Asma'u Bint Uthman (Mukoshy, 1971, sh. 45-51)

Ayyukan tarke na adabin Hausa, musamman daga 'yan ƙasa Hausawa, da sauran masu sha'awar adabin Hausa sun ci gaba da ƙaruwa suna bunƙasa. Daga cikin dabaru na tarke da aka mai da hankali a kansu sun haɗa da:

- Tarken gargajiya
- Tarken ƙagaggun labarai
- Tarken al'adun a cikin wasu sassan adabi
- Tarke na fiɗa ko sharhi
- Tarken fashin baƙi
- Tarken ƙalailaice adabi
- Tarken adabin baka
- Tarken sigogin adabi
- da sauransu

Bayan da tafiya ta miƙa, aka daɗa zurfafa a cikin aiwatar da tarke na adabin Hausa, sai aka dinga ɗora ayyukan adabi a kan hanyoyin tarke na mazhabobi bisa sassan adabi daban-daban waɗanda suka haɗa da:

- Tarken Gargajiya

- Tarken mazhabobin ra'ayi
- Tarken waƙa rubutacciya
- Tarken matanonin adabi
- Tarken ƙagaggun labarai
- Tarken wasan kwaikwayo
- Tarken waƙar baka
- Tarken awon baka
- Tarken tastuniya
- Tarken kirari da karin magana
- Tarken tarihin adabi
- Tarken salon sarrafa harshe
- Tarken zamantakewa
- Tarken jinsi
- Tarken tubarkalla
- Tarken markisanci
- Tarken mararanci
- da sauransu

Har wa yau kuma matarka adabin Hausa sun bi ra'a'oyin adabi sun rubuta littattafai waɗanda za su yi jangora wajen sauƙaƙa yadda za a yi tarken adabin Hausa. Ga wasu ayyuka daga cikinsu:

*Rabe-raben adabin Hausa; s*abon tsari
(Ɗangambo, 2008)

Ɗaurayar gadon feɗe waƙa (Ɗangambo, 2007)

Jagoran nazarin ƙagaggun labarai (Mukhtar, 2004)

Bayanin rubutattun waƙoƙin Hausa (Mukhtar, 2005)

Jigon nazarin waƙa (Yahya, 1997)

Salo asirin waƙa (Yahya, 1996)

Nazari kan waƙar baka ta Hausa
(Abba da Zulyadaini, 2000)

Nazarin rubutaccen wasan kwaikwayo
('Yar'aduwa, 2008)

Jagoran nazarin waƙar baka (Gusau,1995, 2003)

Dabarun nazarin adabin Hausa (Gusau, 1995, 2008[b])

Waƙoƙin baka a ƙasar Hausa (Gusau, 2008[b])

Wasu daga cikin ayyukan adabin Hausa waɗanda aka ɗora tarke a kansu sun haɗa da:

Literacy and gender purity in Bilkisu Salisu Ahmad's *mata rahama ne* da *ƙarya fure take* (Suleiman, 2011).

.Tarke bisa mazhabar neman 'yancin mata.

Furucin kwalliya a Hausa: Bayaninsa da muhimmancinsu a cikin rubutun zube (Almajir, 2011).

. Tarke bisa mazhabar balaga da mazhabar kwalliyar zance.[15]

Tasirin adabin rasha a cikin adabin Hausa: Nazari da sharhi kan littafin *Iliya ɗan Maikarfi* (Aliyah, 2000).

. Tarke bisa mazhabar tarihin adabi[16].

Realism and fantacy in Hausa literature (Skinner, 1971).

. Tarke bisa mazhabar zahiranci da ta almara da raha.[17]

A stylistic deɓice in Suleiman Ibrahim Katsina's Hausa noɓels (Mukhtar, 1990[18])

. Tarke Bisa Mazhabar Amfani da Harshe.[19]

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[15] Wato *rhetorics* and *aestheticism.*

[16] Wato *historicism* or *literary history* or *historical criticism.*

[17] Wato *realism and fantacy.*

[18] Kundin digiri na uku, wanda aka gabatar a Sashen Koyar da Harsunan Nijeriya, Jami'ar Bayero ta Kano.

[19] Wato *linguistic stylistics.*

Prose, poetry and popular culture (Furnis, 1996).

. Tarke bisa mazhabar sassan adabi.[20]

Parallel words: Reflectiɓe womanism in Balaraba Ramat Yakubu's *ina son sa haka* (Adamu, 2003).

. Tarke bisa mazhabar neman 'yancin mata.[21]

Adabin Abubakar Imam (Malumfashi, 2009).

. Tarke bisa mazhabar tarihin adabi.[22]

Gaskiya da raha cikin rubutattun waƙoƙin soyayya (Lawal, 2006).

. Tarke bisa mazhabar zahiranci da ta almara da raha.[23]

Rhetoric of imorality: Poetic death in Mudi Speakin's 'wasiyya sipikiyya' (Bello-Kano, 2004).

. Tarke bisa mazhabar balagar zance.

Waƙa bahaushiya (Muhammad, 1978).

. Tarke bisa mazhabar tsara-baiti.[24]

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[20] Wato *contectual criticism.*

[21] Wato *Feminism.*

[22] Wato *Historism* or *Literary History.*

[23] Wato *Realism & Fantacy*.

[24] Wato Ɓersification.

Hausa home ɓideo films and the globalization process (Munkaila da Idoku, 2004).

. Tarke bisa mazhabar shirin game-duniya ta yin misalai da fin *jumurda* da *A'isha* da *tsumagiya.*

Uwar gulma and Marɗ's economic determinism: An analysis (Abdullahi, 2011).

. Tarke bisa mazhabar markisanci, musamman ra'o'in da Karl Heinrich Marɗya tsara.

Nazarin jinsi a adabi: Tsokaci kan matsayin mace a rubutaccen wasan kwaikwayo (Garba, 1999).

. Tarke bisa mazhabar neman 'yancin mata.

Dangantakar labarun gargajiya da al'umma (Abdulƙadir, 1978).

. Tarke bisa mazhabar tarihin adabi da ta yanayi da ta sake gina tarihin adabi[25] da kuma mazhabar labarun gargajiya[26].

Aspect of aesthetic of Hausa ɓerbal arts
(Hunter et al, 2001).

. Tarke bisa mazhabar kwalliyar harshe.

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[25] Wato *Historical/Historicism, Geographical and Historical Reconstruction.*

[26] Wato *Traditionalism.*

Structure, meaning and cultural reflection in oral narratiɓe: A case study of Hausa tatsuniya (Ahmad, 1981).

. Tarke bisa mazhabar sigar adabi.

Waƙar ‘gogarman tudu’ ta Ibrahim Narambaɗa a mazubin nazari (Gusau, 2001).

. Tarke bisa mazhabar sigar adabi da ta awon baka.

Waƙar ‘Sir Sanusi Sarkin Yaƙi’ a mazubin nazari (Gusau, 2003).

. Tarke bisa mazhabar sigar adabi da ta awon baka.[27]

[27] Wato *contedtual and oral formulaic.*

BABI NA UKU
3.0 WASU MAZHABOBI KO RA'O'IN ADABI

A wannan babi za a kawo wasu mazhabobi wato ra'o'i na adabi waɗanda za a iya amfani da su a ɗora tarke na adabin al'ummar Hausawa.

3.1 Mazhabar Ƙwaƙƙwafi[28]

Farfesa Iɓor Amstrong Richards, (1893-1979) wani masani daga Ingila ne ya assasa mazhabar nazarin ƙwaƙƙwafi. Ya gina mazhabar ne bisa wasu ayyukansa waɗanda suka haɗa da:

- The Meaning of Meaning
- Principles of Literary Criticism
- Practical Criticism
- Philosophy of Retoric

Yawancin ɗaliban wannan mazhaba sun fito ne daga Ingila da Chicago da kuma sauran sassa na USA. Daga cikin mabiya wannan mazhaba akwai:

- William Empson
- Franco Moretti
- Leaɓis, F.R.
- Cleanth Brooks
- Blackmur, R.P.
- Crame, R.S.
- Murry Krieger
- Wimsat, W.K.

[28] Wato Close-Reading Theory.

- da sauransu.

3.2 Mazhabar Rubutacciyar Waƙar Hausa[29]

Tun a 1972/73 manazarta suka fara samar da kalmomin nazarin waƙa rubutacciya ta Hausa.

Kafin 1975 Farfesa Abdulƙadir Ɗangambo ya fara tattaro ra'ayoyin manazarta kan hanyar nazarin rubutacciyar waƙar Hausa. A 1975 ya fitar da maƙala ta farko kan hanyar feɗe waƙa rubutacciyar wadda ya kira 'gadon feɗe waƙa'. A 1981 ya kuma gabatar da 'ɗaurayar gadon feɗe waƙa' a taron Argungu wanda Hukumar Fasaha da Al'adun Gargajiya ta Jihar Sakkwato ta shirya.

Ɗangambo (1975, 1981, 2007) ya bibiyi wannan mazhaba cikin ayyukansa daban-daban da suka haɗa da:

Gadon feɗe waƙa (Ɗangambo, 1975).

Ɗaurayar gadon feɗe waƙa (Ɗangambo, 1981[a]).
Rikiɗar azanci: Siddabarun salo da harshe cikin 'Tabarƙoƙo' tahamisin Aliyu Ɗansidi (Ɗangambo, 1981[b]).

Gadon feɗe adabin Hausa (Ɗangambo, 1990).

[29] Wato Theory of Appreciation on Hausa Written Poetry.

Ɗaurayar gadon feɗe waƙa; sabon tsari (Ɗangambo, 2007).

Mabiyan wannan hanya ta Farfesa Ɗangambo sun ƙunshi:

- Abdullahi Bayero Yahya- Sakkwato
- Isa Mukhtar- Kano
- Aminu Lawal Auta- Kano
- Halima Abdulƙadir Ɗangambo-Kano
- Ɗahiru Abdulƙadir- Gumel
- Mustapha Shu'aibu- Katsina.
- da sauransu

3.3 Mazhabar Waƙar Baka Bahaushiya[30]

Wannan mazhaba ta nazarin waƙar baka Bahaushiya Farfesa Sa'idu Muhammad Gusau ne tun a 1993 ya fara fito da ita.

A mazhabar ya zayyana wasu ra'o'i ne waɗanda za a iya amfani da su wajen yin tarke na waƙar baka. Gusau, S.M. ya yi matuƙar dagewa da nutso cikin nazarin waƙoƙin baka na Hausa tare da tattarowa da adana wasu waƙoƙin na baka cikin kundayen bincike da diwani-diwani.

[30] Wato Theory of Hausa Oral Song.

Mazhabar waƙar baka Bahaushiya ta fi raja'a ne da ba da ƙarfi wajen bayyana tarihi da asali da salsalar waƙar baka ta Hausa[31] da zurfafa bayani kan turke da ayyana tubalan ginin turke da yanayin sassarƙuwar adabi da al'adu a waƙar baka da nazarin awon baka[32] da adon harshe da kuma aiwatar da harshe[33]. Wannan mazhaba ta ƙunshi waɗannan dabaru na tarken waƙar baka[34]:

Godiya
Sadaukarwa
Gabatarwa

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[31] Wato nazarin tarihin hayayyafa da yanayin wuri bisa ra'i na *Historical-Geographical Theory.*

[32] Wato *Oral-Formulaic Theory*.

[33] Ita wannan mazhaba ta tarken waƙar baka Bahaushiya ta jinginu da wasu ra'o'i na wasu mazhabobin ra'i da suka haɗa da Mazhabar 'Gargajiya (*Traditiaonalist Theory*) da ra'i na awon baka, musamman fitar da tsarin ɗa a waƙar baka (*Oral-Formulaic Theory*) da ra'i na nuna asali da yanayin wuri (*Historical-Geographical Theory)* da ra'i na sababbin ra'o'i (*Updating Approach)* da ra'in sigar Adabi (*Contedtual Theory*) da Ra'in Nazarin Alamomin Rayuwar Al'umma (*Social-Semiotic Theory)* da kuma Ra'in Sassarƙuwar Adabi da Al'adu ko walwalar Ɗan'adam *(Folk-Pyschology)* da sauransu.

[34] Tun a shekara ta 1993 Gusau (1993) ya fara tsara ra'i da za a iya ɗora tarken waƙar baka ta Hausa. Gusau a 2003 da 2008[a] da 2008[b] da 2011 da kuma 2014 ya yi ta daɗa bunƙasa wannan ra'i a matsayin mazhaba. Manazarta kamar Garba (1998) da Satatima (2008) da Abubakar (2011) da Adamu, Maijidda Shu'aibu (2012) da Yakubu (2012) da Ali, Bilkisu Yusuf (2014) da sauransu sun yi ta amfani da wannan Mazhaba suna ɗora tarke na adabin waƙar baka a kanta.

1.0 Salsalar Waƙa
1.1Sunan Waƙa
1.2Sunan Makaɗi da Tarihinsa
1.3Sunan mai Waƙa da Bayaninsa

2.0 Yanayin Aiwatar da Waƙa
1.1Waƙar Shiri *ko* Kire
1.2Lokacin Aiwatarwa
(Lokaci, Shekarar Haihuwa, Wuri)

3.0 Yanayin Kulla Waƙa
3.1Hanyar Kungiya *ko* Kaɗaita

4.0 Raujin Waƙa
4.1Karin Murya
4.2Amon Kiɗa
4.3Fitar da Raujin Waƙa

5.0 Turke da Warwararsa
5.1Muhallin Turke
5.2Taƙaita Turke
5.3Warwara da Tsettsefewar Turke
5.4Tubalan Ginin Turke

6.0 Awon Baka
6.1Yawan Layuka a ɗa
6.2Yawan Ɗiyan Waƙa
6.3Tsarin Rerawa
6.4Tsarin ɗan Waƙa
6.5Takidi a Ɗiyan Waƙa
6.6Karin Waƙa
6.6.1 Amsa-Amon Kari

6.6.2 Gidan-Dara na Kari
6.6.3 Amsa-Amon Harafi

7.0 Adon Harshe

7.1Kamantawa
7.2Siffantawa
7.3Jinsintarwa
7.4Kinaya
7.5Alamtarwa
7.6Kambame
7.7Jaddadar Karfafawa
7.8 Da Sauransu

8.0 Aiwatar da Harshe

8.1 Zaɓen Kalmomi

8.1.1 Tsofaffin Kalmomi
8.1.2 Kirƙirarrun Kalmom
8.1.3 Baƙin Kalmomi
8.1.4 Gamin Bautar Kalmomi
8.1.5 Kalmomin Amsa-Kama
8.1.6 Murguɗe Siffar Kalmomi
8.1.7 Karangiyar Kwayoyin Sauti

8.2 Karin Harshen Waƙa

8.2.1 Sakkwatanci
8.2.2 Katsinanci
8.2.3 Garewanci
8.2.4 Gobirci
8.2.5 Kananci
8.2.6 Zazzaganci

8.3 Ginin Jumla

8.3.1 Yanayin Kera Jumloli
8.3.2 Jumla mai Sauƙi
8.3.3 Jumla mai Tsauri
8.3.4 Jumla mai Giɓi
8.3.5 Jumlar Yankin Suna
8.3.6 Jumlar Yankin Aikatau
8.3.7 Jumla Gajeruwa
8.3.8 Jumla Doguwa
8.3.9 Jumla mai Harshen Damo
8.3.10 Jumlar Tambaya
8.3.11 Jumlar Bayani
8.3.12 Jumlar Umurni
8.3.13 Garga-Dogarau
8.3.14 da sauransu

8.4 Maganganun Azanci

8.4.1 Karin Magana
8.4.2 Baƙar Magana
8.4.3 Kirari
8.4.4 Zambo
8.4.5 Habaici
8.4.6 Shaguɓe
8.4.7 Ba'a
8.4.8 Barkwanci
8.4.9 Gatse
8.4.10 Dungu
8.4.11 Waskiya
8.4.12 Zaurance
8.4.13 Arashi
8.4.14 da Sauransu

Kammalawa
Manazarta
Rataye na Matanin Waƙar Nazari

Daga cikin ayyukan da Gusau, S.M. ya aiwatar waɗanda suka daɗa bunƙasa wannan Mazhaba akwai:

Nazarin zaɓaɓɓun waƙoƙin baka na Hausa (Gusau, 1984).

Salo da sarrafa harshe a waƙoƙin baka na Hausa (Gusau, 1985).

Makaɗa da mawaƙan Hausa (Gusau, 1987, 1996).

Jagoran nazarin waƙar baka (Gusau, 1993, 2003).

Dabarun nazarin adabin Hausa (Gusau, 1995, 2008).

Dabarar alkunya a waƙoƙin makaɗan baka (Gusau, 1996).

Waƙar '*gogarman tudu*' ta Ibrahim Narambaɗa a mazubin nazari (Gusau, 2001).

Salihu Jankidî Sarkin Taushi (Gusau, 1980, 2002).

Saƙo a waƙoƙin baka: Tsokaci a kan turke da rabe-rabensa (Gusau, 2002).

Jirwayen cimakar Hausawa a waƙoƙin baka na Hausa (Gusau, 2004).

Waƙoƙin baka a ƙasar Hausa: Yanaye-yanayensu da sigoginsa (Gusau, 2008).

Diwanin waƙoƙin baka; juzu'i na ɗaya (Gusau, 2009).
Tarihi da hanyar nazarin waƙar baka Bahaushiya a taƙaice (Gusau, 2011).

Mizani tsakanin waƙoƙin baka da rubutattu (Gusau, 2012).

Dangantakar waƙoƙin baka da al'adun Hausawa (Gusau, 2013).

Waiwaye a kan tarihin Muhammadu Gambu na Kulu makaɗin ɓarayi (Gusau, 2013).

Tarihin kiɗin kalma (Gusau, 2014).

Waƙar baka Bahaushiya (Gusau, 2014).

Diwanin waƙoƙin baka; juzu'i na biyu (Gusau, 2014).

Wasu mabiyan wannan Mazhaba sun haɗa da:

Aminu Lawan Auta- Kano

Ibrahim Garba Satatima-Kano
Mukhtar Garba-Kano
Anas Sa'idu Muhammad-Kano
Bilkisu Yusuf Ali-Kano
Maijidda Adamu Shu'aibu-Kano
Binta Aminu Saleh-Kano
Abdullahi Buba-Yobe
Garba Yakubu-Kano
Nura Lawal - Kano
Adamu Mainasara - Kano
Kamilu Ɗahiru Gwammaja - Kano

3.4 Mazhabar Tarihi da Yanayin Wuri[35]

Wannan mazhaba tana bayyana ra'ayi ne game da asali da dangantakar labarun gargajiya da al'umma. Kuma tana tantance hikimomin ɗan'adam da al'adunsa ta lura da tarihin al'umma da yanayin mazauninta.

Masana daga ƙasar Finland su ne suka assasa Mazhabar kuma ta mayar da ƙarfi wajen bayyana tarihi da yanayin labarun gargajiya. Mazhabar tana ƙoƙarin ƙwaƙulo asalin kowane labarin baka ko tatsuniya ta zuzzurfan bincike. Ta yi nutso cikin gano asalin labarai ta yadda za a iya

[35] Wato Historical-Geographical Theory.

rarrabe tudu da kwari da labarai ko tatsuniyoyi sukan biyo kafin su iso inda ake ba da su. Kuma duka labari mai yaɗuwa da yawa, cikin wurare mabambanta, yakan zama da asali ɗaya na wurin da aka fara ruwaito shi kafin ya yi tafiya zuwa wurare daban-daban.

Wasu daga cikin mabiya wannan mazhaba daga sassan duniya daban-daban sun haɗa da:

- Cari Ɓon Sydow
- Warre Roberts
  (Abdulƙadir, 1978, sh. 148-150)

3.5 Mazhabar Jaddada Kirƙirar Labari[36]

Jacob Grinm yana ɗaya daga cikin masana waɗanda suka bunƙasa mazhabar Jaddada Kirƙirar Labari wadda ta shafi nazarin hikimomin ɗan'adam ta fuskar labarun gargajiya. Ayyukan masana a wannan Mazhaba sun ƙunshi:

- Jacob Grinm wanda ya yi amfani da ra'ayin Mazhabar ya sake gina tarihin wani tsohon addini na mutanen Jamus ta Yamma ta hanyar nazarin Labarun gargajiya.

- George Laurence Gomme a Ingila wanda shi ma ya tasirantu da mazhabar kuma ya nuna zai iya ware al'adun al'ummu

[36] Wato Historical - Reconstructional Theory.

da suka taɓa zama a wuri ɗaya ta hanyar nazarin labarunsu na gargajiya (Abdulƙadir, 1978, sh. 150).

3.6 Mazhabar Ƙagaggen Labarin Hausa[37]

Farfesa Isa Muktar (2002) ya fitar da wata mazhaba ta tarken ƙagaggun labarai na Hausa. Wannan mazhaba ta zaɓi yin nazarin ƙagaggun labaran Hausa ta kallon yanayi da dabarun bayar da labari.

Mazhabar ta ɗora tarken ƙagaggun labarai ta bin tsohuwar hanyar nazarin zube rubutacce wadda ta shafi sigar adabi. Haka kuma Mazhabar ta fito da wani ra'i na ƙididdige nisa ko tazarar labari ƙagagge da alaƙa wadda take wanzuwa tsakanin marawi da taurarin labari ko a tsakanin mai karatu da mawallafi ko a tsakanin mai ba da labari a cikin fage da wanda yake a wajen fage. Sannan kuma takan bayyana lokacin labari da zamanin da ya wanzu a cikinsa[38].

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[37] Wato Theory of Hausa Noɓel.

[38] An gina wannan Mazhaba ta bin ra'in sigar adabi (Contedtual Theory) da Ra'in sigar salo *(Structural Stylistics)* da Ra'in Nazarin Gundarin Salo *(Systemic Stylistics)* da Salon Taciya *(Generatiɓe Stylistics)* da Ra'in Almara da Raha (Fantasy Approach) da kuma Ra'in Warwara *(Formalist Structuralist Narrotology)* and sauransu.

Wasu ayyukan da Mukhtar, 1. ya gabatar domin daɗa bunƙasa wannan mazhaba sun haɗa:

Jagoran nazarin ƙagaggun labarai (Muktar, 2002, 2004).

Introduction to stylistic theories, practices and criticisms (Mukhtar, 2004).

Bitar nazarce-nazarcen salo a cikin rubutu (Muktar, 1987).

3.7 Mazhabar Rubutaccen Wasan Kwaikwayo da Finafinai[39]

Dr. Tanimu Musa 'Yar'aduwa (1948-2014[40]) wani manazarci ne wanda ya karkata ayyukansa ta fuskar nazarin rubutaccen wasan kwaikwayo na Hausa. Wannan masani ya duƙufa wajen fito da ra'in nazari wanda yake tantance wasan kwaikwayo na Hausa zuwa na gargajiya da na zamani wato wasan kwaikwayo na baka da na rubuce. Mazhabar kuma ta bibiyi tarihin wasan kwaikwayo rubutacce da yadda ya yi ta bunƙasa zuwa finafinai. 'Yar'aduwa ya ayyana wasu

[39] Wato Theory of Hausa Written Drama and Film

[40] Dr. Tanimu Musa 'Yar'aduwa ya rasu ranar Talata 16/12/2014. Allah ya gafarta masa, amin.

ginshiƙan gina wasan kwaikwayo rubutacce da finafinan Hausa tun daga ta kan kamfanonin shirya su da ‘yanwasa da muhallai da kayan wasa da yanayin kwaikwayo da lokaci da manufa zuwa kuɗi na ɗaukar nauyin gudanarwa.

Wannan Mazhaba tana ɗora nazarin wasan kwaikwayo rubutacce da finafinai bisa sigar adabi tare da zaɓar sigogi na tsari da salo da jigo da tauraro (jangwarzo) da kuma harshe. Duka waɗannan matakai za a iya ɗora nazari kansu a kan wasan Dandali ko na Rediyo ko na Talabijin ko Beben wasa ko waƙaƙƙen wasa ko na rubutacce ko na finafinai ko na baka.

‘Yar’aduwa, T.M. ya rubuta wasu ayyuka waɗanda ya daɗa bunƙasa wannan Mazhaba ta amfani da su. Su ne:

Wasan kwaikwayo na Hausa: Nau’o’insa da sigoginsa (‘Yar’aduwa, 1999, 2007).

Nazarin rubutaccen wasan kwaikwayo: Jagoran nazarin wasu littattafan wasan kwaikwayo (‘Yar’aduwa, 2003, 2008).

3.8 Mazhabar Awon Baka[41]

Wannan mazhaba ta awon baka hanya ce wadda ta ƙunshi nazarin amsa-amon kari da hawa da saukar murya da layuka da ɗiya duk a waƙoƙin baka. Haka kuma mazhabar ta awon baka tana duba yanayi da aiwatar da furucin baka na zube da kuma na wasa. Wanda ya ƙirƙiro wannan hanya shi ne, Milman Parry (1935), daga bisani Albert Lord (1937, 1950, 1951), Daɓid Bynum, Noɓi Pazart (1954), Besmer (1971), King (1967), Schun (1967), Abdulƙadir (1975) suka biyo baya[42].

Abubuwan da akan kula da su a wannan mazhbar sun haɗa da:

- layukan ɗan waƙa;
- ƙulli da ƙari ta hanyar hawa da sauka da saukar sauka;
- amsa-amon kari;
- takidi;
- rerawa;
- gidan dara na kari;

- amfani da sassan adabin baka;

[41] Wato oral formulaic theory

[42] Dangane da adabin waƙar baka ta Hausa kuwa an sami waɗanda suka raya wannan nazari kamar Ɗandatti Abdulƙadir (1975) da Muhammad Sani Ibrahim (1983) da Sa'idu Muhammad Gusau (1983, 1988) da sauransu.

- salo da sarrafa harshe;
- dabarun bayar da labari na baka;
- bibiyar tarihin matani na baka;
- hijirar matani na baka daga wata nahiya zuwa wata nahiya;
- dangantakar adabin baka da zamantakewa da dangogin al'adun al'umma;
- da sauransu.

Kamar yadda aka nuna a baya, ba a waƙar baka kawai ne ba har a labaru an yi ƙoƙarin gwada wannan hanya ta fitar da tsarin rukunoni na kalmomi da jumloli da kuma yadda ake sarrafa su a furuci na baka.

Wasu fitattu da suka yi aiki tare da bunƙasa wannan mazhaba ta awon baka sun haɗa da:

The role of an oral singer in Hausa/Fulani society: A case study of Mamman Shata (Abdulƙadir, 1975[43]).

Waƙoƙin aure a ƙasar Hausa (Bichi, 1975).

The role of Hausa poet (Abdulƙadir, 1976).

[43] Muhammad, A.S. (2014), ya yi bitar wannan kundin bincike na digiri na uku a maƙala 'A study of Dandatti Abdulkadir's appraisal of Mamman Shata'.

Dangantakar labarun gargajiya da al'umma (Abdulƙadir, 1978).

Cultural reflection in Hausa folklore (Bichi, 1979).

Oral composition: A historical appraisal (Abdulƙadir, 1980).

The social settings and occasions for oral poetry in Hausa/Fulani society (Abdulƙadir, 1982).

The structural study of African oral narratiɓes: Eɓidence from Hausa (Karaye, 1982).

Kowa ya sha kiɗa (Ibrahim, 1983).

Waƙoƙin noma na baka: Yanaye-yanayensu da jigoginsu, musamman a Sakkwato (Gusau, 1983).

The meaning and functions of Hausa riddles (Bichi, 1983/1985).

Waƙoƙin makaɗan fada: Sogoginsu da yanaye-yanayensu (Gusau, 1988).

The study praise songs in African folklore (Bichi, 1991/1992).
African traditional songs (Bichi, 1995).

Dangantakar waƙa da tarbiyyar ‘ya’yan Hausawa (Yahya, 2001).

Gizo: A structural approach to the interpretation of the trickster in Hausa folktales (Karaye, 2001).

Hausa oral narratiɓes (Bichi, 2014)

3.9 Mazhabar Tsarin Adabi[44]

Ita mazhabar tsari tana ƙarfafa nazarin ƙirar adabi ne wadda ta fara ɓulla a doron ƙasa tun kafin shekarar 1960. An sami manazarta adabi waɗanda suka gabatar da ayyuka a kanta tun daga wajejen 1928 kamar Ɓladimir Propp daga Rasha (1928), Andre Jolles daga Jamus (1930), Lord Raglan (1936), Alan Dundes (1964) da sauransu.

Propp (1928), wanda ya fara bayyana wannan makarantar nazari ta tsarin adabi ko ƙirarsa yana cewa wannan nazari ya ƙunshi bayanin sigar labari ne dangane da ginshiƙansa da kuma haɗuwarsu da juna.

Shi ko Dundes (1964) ya faɗaɗa wannan mazhaba ne ta fuska biyu; ta nuna tsarin labari na

[44] Wato Structural Theory.

bisa jayayya ne tsakanin daidaituwa ko rashinta wato samu ko rashi, misali Dodo ya kwashe duk ruwan gari (a tatsuniya) rashi ne, amma wani ya ƙwato wa mutane samarwa ne. fuska ta biyu kuwa yana ganin ginshiƙan adabin labari na iya zama kashi huɗu. Kamar a tatsuniya za a iya samun:

- doka
- saɓa dokar
- sakamakon saɓa doka
- yunƙurin tsira

Kyakkyawan misali a nan shi ne a Tatsuniyar Gizo da san Mutuwa. Kin amsar sa idan ba za a iya tuna sunan mutuwa ba, shi ne bin doka, amsar kuwa keta doka ke nan, dawowar mutuwa wajen Gizo ne sakamakon saɓa (keta) doka, dabarar da Gizo ya yi ita ce yunƙurin tsira.

3.10 Mazhabar Yanayi[45]

Wannan mazhaba ta yanayi tana kallon adabi ne na baka ta lura da yanaye-yanayensa. Mazhaba ce wadda taron masana, matasa ne daga jami'o'in India da na Pennsylɓania suke ƙoƙarin tabbatar da ita a matsayin makaranta. Suna ƙarfafa nazarin adabi ta fuskar yanayin ƙunshiyarsa, kamar yanayin harshensa da ɗabi'arsa da yanayin

[45] Wato *Contedtual*

furuci da kuma yadda ake sarrafa su da aiwatar da su.

3.11 Mazhabar Tunani da Hankalin Ɗan'adam[46]

Wannan mazhba ta tunani da hankalin ɗan'adam tana bayyana aƙidoji na cikin adabi a matsayin mas'aloli na sarrafa tunanin ɗan'adam. Alalmisali, dodanni da mayu da miyagun abubuwa, suna wakiltar hoton duhun dare ne da kuma son dakushe ramuwar gayya.

3.12 Mazhabar Gudunmuwar Adabi ga Al'umma [47]

Wannan mazhba ta gudunmuwar adabi ga al'umma ta fi mayar da hankali ne ga rawar da adabi yake takawa a hali na zamantakewa. Kuma tana duba yadda adabi yake tafiya da al'adu da fasahohi na al'umma da yadda suke daɗa inganta rukunonin rayuwa.

Ana iya amfani da wannan mazhaba a adabin baka da yadda yake shafar ayyuka na sana'o'i da sauran ayyuka madanganta al'adun jama'a. Cikas na wannan mazhaba kuwa ba lalle ne adabin ya

[46] Wato Functional Theory.
[47] Wato Psychosnalytical Theory.

saje da al'adun al'ummar ba. Adabin yakan zama keɓantacce ga kansa kamar yadda al'adun suke cin gashin kansu, wato sukan cuɗanya ne kawai a tsakanin junansu.

3.13 Mazhabar Manufar Adabi[48]

Sarrafa manufofin adabin gargajiya don cim ma buri na siyasa a ƙarni na ashirin (K20) ya samo tasiri daga labaran ƙasa da suka bazu a ƙarni na goma sha tara (K19). Akan fayyace manufofin adabi don ƙarfafa wa wasu ra'ayoyin ƙasa na tarayya ko gurguzu waɗanda ake hango dacewarsu ko muninsu ga al'umma. Ta wannan dama ce a 1930 zuwa sama ƙabilar Nazi ta yi amfani da farfagandar adabin al'umma ta bayyana tarihinta da zamanta al'umma jini guda, uwa ɗaya, uba ɗaya, har Hitler ya yi yunƙurin kafa gwamnatinsa ta 'yan gurguzu.

Tarayyar Rasha ma sun ɗauki adabi a matsayin gawurtaccen makami na gabatarwa da ci gaban ra'ayinsu na kwaminisanci, suka kuma amince adabi yana bayyana fasaha da muryar talakawa. Ashe ke nan:

(a) adabi amo ne na abin da ya wuce, kuma murya ce mai kuzari a ko da yaushe;

[48] Wato Ideological Theory.

(b) adabi madubi ne kuma makami na bayyana manufofi jiya da yau.

Yawanci, ana amfani da wannan mazhaba ne don kare ra'ayoyin 'yan gurguzu ko jari-hujja da sauransu.

3.14 Mazhabar Tarihin Hayayyafa[49]

Wannan mazhaba ta tarihin hayayyafa tana ɗora nazari ne a kan tarkacen adabin al'umma da sauran sassa na dangogin rayuwar ɗan'adam ta bayyana asalinsu, musamman abubuwan da ake da ƙarancin tabbacin tarihinsu. Wannan mazhabar ke nan ta ƙunshi amfani da adabin al'umma wajen fito da tarihinsu.

Mazhabar tana gudanar da zuzzurfan bincike a kan tarihin ne bisa adabi. Misali, masanin adabin Jafanawa Kunio Yanagita ya gano wani mataccen addinin Jafanawa na asali. Ta wannan mazhaba ne ya yi tsokaci bisa bukukuwan kaka (na ɗebe amfanin gona) da aƙidojin da ake ta'allaƙa su da noma da kayan sihiri da al'adun aure da mutuwa. Yanagita da mabiyansa sun yi amfani da ƙudurorin wannan mazhabar suka tabbatar da addinin *Buddahism* da na *Shintoism* a matsayin

[49] Wato Historical-Recontitutional Theory.

aƙidojin farko na addinan gargajiya na al'ummar *Tamashi* a Jafan.

Ita ma wannan mazhaba ta ci karo da matsaloli, musamman waɗanda suka danganci kasancewar yadda za a sami labaran al'umma su zamanto masu gaskiya bisa kansu har a kafa hujja da su. Idan ana son a ƙarfafa amfani da wannan mazhaba sai an lura da:

- Labarin yana da cikakken asali da salsala ingantacciya a inda ake maganarsa?

- Al'adar wuri ta amince da tarihin baka?

- An ƙarfafa waɗannan labaran gargajiya da wasu hujjojin bincike da nazari kamar yanayin harshe,da kayan tarihi da sauransu?

3.15 Mazhabar Asali da Watsuwa Zuwa Sassa [50]

Wannan mazhaba ta asali da watsuwa zuwa sassa tana kwatanta adabin ƙabilu daban-daban don gane asalinsu. Akan tattara labarai ne mabambanta al'ummu, sannan a kwatanta makamantan dangoginsu don gano asalinsu ta hanyar bibiyar magudanarsu. Yin haka yana

[50] Wato Historical-Geographic Theory Approach.

ƙoƙarin ya bayyana adabi yana da tushe guda, sai dai yakan warwatsu zuwa sassan duniya.

Akan dace a sami wata tatsuniya, alalmisali, da za a ƙirƙiro ta tun a zamani daɗaɗɗe fiye da shekaru ɗari biyar, da sannu-sannu ta yi ta tafiya ta watsu a uwa duniya. Amma ta yiwu labarin ya taɓu a yayin wannan tafiya da yanaye-yanayen wuraren da zai ci karo da su.

Irin wannan mazhabar ta ƙi labarai waɗanda ba za a iya tabbatar da tushensu ko asalinsu ba. Bincike ya tabbatar da labarun baka na al'umma suna tafiya daga ƙasashen da suka ci gaba zuwa ƙananan ƙasashe masu tasowa. Saboda bunƙasar Turai a ƙarni na goma sha huɗu (K14) da na goma sha biyar (K15), Turawan Mulki sun tafi da labaru na al'ummar Turai zuwa ƙarorin arewa da kudu da Amerika da na Afirka, amma su labarun baka na Afirka da na Amerikawan India ba su sami shiga suka watsu sosai a al'ummar Turai ba.

Ta haka ne aka amince mashahuran labarun al'umma da ake tadawuli da su a duniya sun samo tushe ne daga India da Yammacin Turai. Asiya da wasu sassan ƙasar Turai su ne ƙanana da manyan cibiyoyin yaɗawa da baza waɗannan labarun gargajiya zuwa sauran ƙasashen duniya.

Wannan makaranta ta nazarin adabin baka da watsuwarsa zuwa nahiyoyi ta yi ƙoƙarin mamaye fagen tarken adabin al'umma, amma ta sha fama da wasu ƙorafe-ƙorafen masu nazari bisa ra'o'i da tunanen da take gabatarwa, sai dai almajiranta sun yi ƙoƙarin karewa da mayar da martani.

BABI NA HUƊU
4.0 WASU MAHZABOBIN NAZARIN AL'ADU

Wasu daga cikin mazhabobi da za a iya ɗora tarken al'adu na Hausa a kansu sun haɗa da:

4.1 Mazhabar Sassarƙuwar Al'adu[51]

Farfesa Edward Twitchell Hall shi ne masani wanda ya assasa mazhabar sassarƙuwar al'adu. Edward T.Hall ya rayu daga 1914 zuwa 2009. Ya fara gabatar da wannan ra'i ne a littafin da ya rubuta mai suna *'the silent language'* a 1959. Hall ya yi rayuwarsa bisa yawanci a Amuruka ne[52].

Wannan mazhaba ta sami karɓuwa a USA da kuma Japan. Mabiyinsa na ƙut-da-ƙut shi ne George L. Trager wanda suka wallafa littafin *'the analysis of culture' 1953* a tare da shi. Sauran mabiyan Hall (1914-2009) sun haɗa da:

Daga Amuruka:
- Richard D. Lewis
- Juisi Ɓ. Koiɓisto
- Geert Hofslede
- Califford Clarke
- da wasu

Daga Japan:

[51] Wato Cross-Cultural Theory.

[52] Wato shi *American Southwest* ne.

- Masao Kunihiro

Ya fassara Littafin Hall (1959) zuwa Japananci

- Mitsuko Saito
- Yoshitaka Mike
- da wasu mabiyan nasa waɗanda Farfesoshi ne na fannin al'adu da kuma kimiyyar harshe

4.2 Mazhabar Tsarin Al'adu ko Mazhabar Yanayin Al'adu[53]

Ɓurɓushin wannan mazhaba ya faro ne daga ayyukan Farfesa Immanuel Kant wanda ya rayu a ƙarshen ƙarni na sha bakwai (K17) zuwa cikin ƙarni na sha takwas (K18). Daga cikin ayyukan Kant da suka shahara a duniya sun haɗa da *'the critikue of pure reason', on pedagogy, logic, critikue of practical reason, the metaphysical elements of ethics,* waɗanda ya gina su a kan yanayin zamantakewar rayuwa da tuanin ɗan'adam, da lissafi, da bayyana matsayin harshe a al'adar al'umma.

Al'ummu daga ɓangarorin rayuwa mabambanta sun tasirantu da ayyukan Kant kamar masana da manazarta, da marubuta ƙagaggun labarai, da ma'aikatan jarida, da editocin finafinai da sauran fannonin mabambanta. Daga cikinsu akwai:

- Hiroko Nishida

[53] Wato Cultural Schema Theory.

- Michael Foucoult
- Hilaire Belloc
- Ronald Englefield
- Gilbert Keith Chesterton
-Aɓram Noam Chomsky

Ita mazhabar tsarin al'adu ko yanayin al'adu ta sami mabiya waɗanda suka ɗora ayyukansu daban-daban a kan manufarta da kuma muradanta. Ta waɗannan ayyuka nasu suka ƙarfafa wannan mazhaba kuma suka nunnuna matakai mabambanta na kallon mahangai mabambanta na al'adun al'umma. Wasu ayyuka na almajiran mazhabar su ne:

- Jean Piaget (1920s) ya yi aiki da mazhabar inda ya duba al'adar jarirai.

- Frederick Barttett (1930s) ya fito da ingancin mazhabar wajen bayyana tsare-tsaren al'adu waɗanda suke nufi da *Schema.*

- Lipset (1993) ya yi amfani da ra'in wajen nazari matsayin al'umma.

- Ita kuwa Nishida (1999) ta yi amfani da wannan mazhaba wajen nazari a kan ra'in tsarin al'adu

- Yayin da Malcom tare da Sharifian (2002) suka yi amfani da muradan mazhabar inda suka nazarci al'amuran da suka shafi Turawa 'yan'asali

dangane da labarun baka da yadda suka shafi sassan al'adu.

- Su kuwa, Shagasemi da Heisey (2009) sun yi amfani da mazhabar wajen nazarin cakuɗuwar al'adun mutanen Iran mazauna Amuruka.

- Har wa yau, Sharifian (2008) ta yi amfani da mazhabar ta fuskar mayar da martani ga al'ummar Persia da ke koyon Turanci. Sannan kuma a shekarar (2011) ta ƙara amfani da wannan mazhabar wajen nazarin harshe a fahimci al'ada.

4.3 Mazhabar Kididdige Al'adu[54]

Wannan mazhaba ta nazarin al'adun al'umma tana ba da damar a ƙididdige al'adun al'umma ta hanyar adadi ko lissafce ƙa'idojin al'adu. Mazhabar ta zama haɗin gwiwa tsakanin Romney, A.K. da Welter, S.C. da kuma Batchelder, W.H. (1986).

Ra'in mazhabar ya fi karkata ne wajen samar da daidaito a al'adance. Waɗannan masana guda uku (3) sun yi ayyuka mabambanta a 1986 da 1987 da 1988 da kuma 2007 waɗanda suka daɗa bayyana mazhabar, musamman dangane da

[54] Wato Cultural Consensus Theory.

yanayin sa'i da lokaci a wajen samun daidaito na al'adu[55].

4.4 Mazhabar Nason Adabi a Al'adu[56]

Mazhabar nason adabi a al'adun al'umma tana daidaita hikima ta isar da ma'ana ko ƙaramin saƙo ko harshen magana da ayuka na gyara rayuwar al'umma ta yau da kullum. Haka kuma mazhabar tana biyar sawun yadda al'umma take ƙoƙarin bayyana abin da ya shafe ta.

Asalin wannan mazhaba ya faro ne ta kallon yadda hikima da sauran dabaru na fasahar baka suka danganci abubuwan da al'umma take gudanarwa. A yau, ayyukan mazhabar ba su tsaya a haka ba, an shigar da fasahar zamani ta amfani da na'u'rorin kwamfuta wajen alaƙanta maganganun adabi da al'adu, musamman a Amirika. A Amirika an fi amfani da wannan ra'i wajen nazarin al'adu na Hip-Hop da rawar disco da rawa ta masu nuna tsiraici[57] da al'adun da ake shirya finafinai a kansu[58] da sauransu.

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[55] Dubi manazarta don samun ƙarin bayani game da waɗannan ayyuka.

[56] Wato Folk-Cultural Theory.

[57] Wato 'Strippers'.

[58] Misali *Hollywood da Bollywood films* da a yau kuma *Nollywood* da *Kanywood* da sauransu.

Daga cikin mabiyan wannan mazhabi akwai William Bascom (1912-1981)[59] wanda shi ne ya fara assasa nazarinta a nahiyyar Afirka ta Yamma wanda kuma ya fi yin ayyuka a kan al'adun Yoruba. Daga cikin ayyukansa akwai:
-The sociological role of the Yoruba-cult (1944)

-The relationship of Yoruba folklore to diɓining (1943)

-Four functions of folklore (1954)

-African art in culture perspectiɓe (1973)
-da sauransu

Wasu daga cikin mabiyan wannan mazhaba na bayan Bascom (1912-1981) sun haɗa da:

.Robert Gorges
.Micheal Owen Jones
.Daniel Crowley
.Alan Dundes
.Kenneth
.Propp L.Ɓ.
.Blank Treɓer J.
.Robebstein James
.Kaplan Merrill
.da sauransu

[59] Bascom (1912-1981) ya yi shuhura a nazarin na wannan mazhaba na al'adu waɗanda suka shafi Afirka ta yamma, musamman al'adun al'ummar Yoruba.

4.5 Mazhabar Al'adu da Fasahohin Al'umma[60]

Mazhabar al'adu da fasahohin al'umma tana nazarin halin ɗan'adam ne da abubuwan da suka shafi falsafar rayuwar al'umma, tun ma ba tunani da hankali ba da kuma nazarin kimiyyar harshe.

Masana da suka fita a sahun farko wajen assasawa da ƙarfafa ra'in wannan mazhaba sun haɗa da:

- Daɓid Lewis
- Medin, D.L
- Alton, M.W.
- Murphy, T.D.

Daga cikin mabiyan mazhabar kuma akwai:

- Pad Churchland
- Heinz Wimmer
- Joseph Rerner
- Tomas Kahn
- Danies Hutto
- Kin Streiny
- Daɓid Lewis
- Stiɓin Stick

da sauransu

4.6 Mazhabar Sauyin Al'adu[61]

[60] Wato Folk-Cultural Theory.

[61] Wato Cultural Diɓersification.

Mazhabar sauyin al'adu tana kokawa ne da yadda tasirin baƙin al'adu na zamananci ko birnanci yake ƙoƙarin mamaye al'adun gida na gargajiya, masu asali. Ta wani gefen kuwa an lura da yadda mutanen ƙauyuka suke tururuwa zuwa birane, su saje da al'adun ci gaba da suka taras, amma duk da haka, suna masu kiyaye al'adunsu na asali. Ashe ke nan za a ga kamar mutanen karkara na shiga birane su bar al'adunsu, amma duk da haka al'adun nasu na asali na yin tasiri gare su. Dubi ma yadda yawancin shirye-shiryen talabijin da radiyo a birane ke wakiltar manufofin karkara.

Ita dai wannan hanya tana ƙoƙarin fayyace abubuwan da suke na rayuwar birni ne da kuma na rayuwar ƙauye, sannan suna ƙarfafa ba sai adabin karkara ba ne kawai yake zama adabin gargajiya.

4.7 Mazhabar Nahiya[62]

Wannan mazhba ta nahiya takan dubi adabi a duniyar da can da duniyar yanzu da yadda hijirar mutane take sanya hijirar adabi daga wata nahiya zuwa wata nahiya. Dorson (1972) shi ne ya ƙarfafa wannan mazhabar.

[62] Ana ambatar wannan hanya *Hemispheric* da Ingilishi. Su kuma Larabawa suna kiran ta *Adbul-Mahjar* wato adabin masu hijira daga wannan nahiya zuwa waccan nahiya.

Ita mazhabar tana komawa baya ga tarihin mulkin mallakar da aka yi wa Amirika daga manyan garuruwan Turai kamar Spain da France da England da Portugal. Haka kuma takan kalli cinikin bayi da aka yi daga ƙasashen baƙaƙen fata na Afirka. Yin haka ya daɗa ƙarfafa cuɗanyar al'adu bisa nahiyoyi mabambanta. Misali, mutanen Turai da na Afirka sun cuɗanyi 'yan asalin India daga wannan ƙasa zuwa waccan ƙasa a lokutan hulɗoɗi daban-daban ta fuskar al'adu.

Har wa yau, bayan Turawa 'yan mulkin mallaka sun tabbatar da yanayin mulkinsu a nahiyoyin duniya, an daɗa samun cuɗanya da gaurayar al'adu tare da ƙara fitowa fili cikin bunƙasa.

Irin wannan yanayi ne Amirika ta gamu da shi, ta haka ne aka sami cuɗanyar al'adu daga nahiyoi daban-daban a cikin farfajiyarta, har ma aka kasa Amirika zuwa arewa da kudu, da gabas da yamma. Dorson da almajiransa (1972) suna ganin yana da alfanu dangane da nazarin al'adun mutane masu hijira zuwa nahiyoyi daban-daban cikin Amirika da wasu wurare a gano waɗannan abubuwa:

a) Yanayi da ɓurɓushin tarihinsu na asali;

b) Canje-canjen da suka samu;
c) Tasirin al'adu nasu bisa wuri ko wuraren da suka shiga daga bisani.

A wannan mazhaba ta nazari tana ganin akwai bukatar a sa lura da nutsuwa a wajen tafiyar da tarke na kowace irin sabuwar mazhaba a duniya wadda ta ɓulla daga bisani. Kuma za a iya amfani da mazhabobi da suka dace wajen tarken ɓangarori mabambanta a kan yadda suka shafi al'adun al'ummu.

4.8 Ra'o'in Harshe a kan Tarken Adabi ko Al'adu

Wasu ra'o'i waɗanda suke da tushe daga manazartan kimiyyar harshe da za a yi amfani da su wajen nazarin adabi da al'adu sun haɗa da:

4.8.1 Mazhabar Alamomin Rayuwar Al'umma[63]

Mazhabar Nazarin Alamomin Rayuwar Al'umma mazhaba ce wadda take bayyana alamomi na rayuwar al'umma masu matuƙar muhimmanci waɗanda suka shafi zamantakewar al'umma. Ana danganta mazhabar da Ferdinand de Saussune (1857-1913) masanin nan na kimiyyar harshe.

[63] Wato Social Semiotics Theory.

Ra'in wannan mazhaba ya danganci nazarin ma'ana wato saƙo tare kuma da tantance ayyukan ɗan'adam, musamman hanyoyin fassarawa da ta bayyana siffar maganganun baka da rubuce-rubuce da hotuna ko zane-zane na gargajiya da makamantansu.

Fitaccen mabiyin wannan mazhaba shi ne Halliday, M.A.K.[64]. wanda ya rubuta littafi musamman a kan nuna ra'i na mazhabar mai suna *Social Semiotic (1978).*

Wasu mabiyan wannan mazhaba sun haɗa da:
.Robert Hodge (H. 1940)
.Gunther Rolt Kress (H. 1940)

Waɗannan manazarta sun nazarci alamomin al'umma na al'adunsu ta kan matanoni[65] na maganganunsu wanda suka gina, suka kuma aiwatar ta hanyar kimiyyar harshe. Ta haka aka samar da ayyuka da dama kamar ayyukan:

Noam Chomsky
Micheal Halliday
Benjamin Lee Whorf

[64] An haifi Halliday, M.A.K a 1925, kuma mashahurin masani ne a nazarin kimiyyar harshe da nazarin rayuwar al'umma.

[65] Wato *tedî.*

Daga cikin ɗaliban wannan mazhaba akwai:

.Charles Sanders Peirce
.Theo ƁBan Leeuwen
da sauransu.

4.8.2 Mazhabar Wayancin Al'adu ko Mazhabar Adana Al'adu ko Mazhabar Rubutu[66]

Wannan mazhaba tana lura tare da bayyana alamomin rubutu da al'umma ke amfani da su. Silɓen Solomon Tomskin (1911-1991)[67] shi ne masani wanda ya fara ginawa tare da assasa wannan ra'i na nazari. Wannan ra'i nasa ya fara ɓulla ne a littafinsa, *Affect Imagery Consciousness: The negetiɓe effect, anger and fear (1962).*

Wannan ra'i yana kallon rubutu ne a matsayin kalami[68] cikin keɓaɓɓun kalmomi[69] ta yanayin amfani da ginin jumla[70] da makamantan waɗannan abubuwa.

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[66] Wato Cultural Scripts.

[67] Tomskin (1911-1991) an haife shi a Pennsylrania, Philadelphia, U.S. amma bisa asali, mahaifansa 'yan ƙasar Rasha ne.

[68] Wato *Discourse.*

[69] Wato *Metalanguage.*

[70] Wato *Sentence Construction.*

Daga cikin almajirai na wannan mazhaba waɗanda suka yi ayyuka a kan ta akwai:

- Gardner (1987) wanda ya yi amfani da ita a wajen nazairn *Kimiyyar Fahimta* ko *Fahami*[71]
- Schank da Abelson (1997) waɗanda suka ɗora wannan ra'i wajen nazarin kalaman jama'a a yayin da suke cin abinci a maciyar abinci.[72]
- D'Andrade (2001) wanda ya ɗora ra'in bisa nazari a kan *asali* da *ma'ana* a *keɓaɓɓun kalmomi*[73].

Haƙiƙa, masana kimiyyar harshe na ta amfani da wannan mazhaba wajen nazarin *harshe* cikin al'adun al'umma.

[71] Wato *Cognitiɓe*.

[72] Wato *Restaurant.*

[73] Wato *Natural Semantic Metalanguage.*

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Farfesa Isa Mukhtar
Farfesa Aliyu Muhammadu Bunza
Farfesa Atiku Ahmad Dumfawa

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GABATARWA

Mazhabar nazari[74] wata hanya ce wadda ake amfani da wani ra'i ko ra'o'i na ilimi a yi tarke na wani sashen harshe ko adabi ko al'adu. Ta wannan tafarki ne ake iya bayyana tarihi ko hikima ko fasaha ta wani matani na adabi ko ɓangare na al'adu tare da bin wasu dabaru ko ra'o'i waɗanda za su taimaka wajen daɗa daidaita tunanin da ake son fitowa da shi.

Mazhaba kuma takan ayyana wasu matakai ne waɗanda za a iya ɗorawa a lura ko a hango mahangar adabi ko al'adu. Kuma Mazhaba takan ƙunshi bayanai ko tsinkaye-tsinkayen manazarta ko masana dangane da ainihin ƙwarangwal na wani matani ko wani aiki na fasaha ko na walwalar al'umma.

Shi kuma tarke wuri ne inda ake warware matsaloli na mazhaba tare da ɗora su a kan wani ɓangare na matanin adabi ko al'adu. Sannan da yin sharhi da tsokaci da kuma fifita wani ra'i ko mazhaba bisa ƙarfafa hujjoji a kan abin da aka zaɓa. Ke nan, tarke ilimi ne na nazari wanda yake a tsakanin matanin adabi da ra'ayin adabi a yayin da ake ɗora shi a kan adabi, ko ya zama tsakanin

[74] Masana ko manazarta masu shirya ra'o'i na tarken fannoni na ilimi sukan nasu da wasu dabaru na binciken ilimi waɗanda suke taimaka musu wajen tabbatar da mazhaba ko ra'i. Alalmisali dabaru na binciken waje da sanin tarihi da naƙaltar lungunan rayuwar al'umma da sauransu, abubuwa ne da ake amfani da su wajen tsara mazhaba ko ra'i.

wani abu na al'adu da kuma ra'i ko ra'ayoyin masana kan al'adu.

An rubuta wannan littafi ne sanadiyyar buƙatar da wasu ɗalibai suka nuna ta a samar da wani ƙwarya-ƙwaryan marja'i da zai ƙunshi ra'o'i tare da mazhabobi na nazari waɗanda za su iya sauƙaƙa yin tarke na matanoni na adabi ko na al'adu na Hausa, musamman a matakai mabambanta.

Wani tuntuɓe gushin gaba a littafina na *dabarun nazarin adabin Hausa* (Gusau, 2008[a]); an kawo wasu daga cikin ra'o'i na tarken adabi da al'adu na Hausa. Har wa yau, kuma ga shi na jima ina koyar da kwas na HAU 9313; wanda ya shafi yanayin bunƙasar tarken adabin Hausa. Waɗannan ginshiƙan ayyuka ne suka sa na ƙara fahimtar dacewar a gabatar da wannan aiki ga ɗalibai da manazarta da kuma sauran al'ummu masu kishin nazarin Hausa.

Saboda haka, a wannan littafi za a kawo taƙaitaccen tarihin ginuwar wasu mazhabobi na Ra'o'i da kuma wasu Mazhabobin Aiki da Mazhabobi waɗanda dukkansu za a iya ɗora tarke na matanonin adabi da na al'adu na Hausa. Haka kuma za a kawo wasu ayyuka waɗanda aka aiwatar a kowace Mazhaba domin a samar da misalai.

Har wa yau kuma an daɗa faɗaɗa manazarta[75] a wannan littafi domin masu nazari su sami ayyuka daban-daban waɗanda za su iya nema, su karanta, har su sami ra'i ko ra'o'i (mazhaba) da za su dace su ɗora a kan nazarin da suke ƙoƙarin aiwatarwa.

[75] Wato *Bibliography*.

KAMMALAWA

Kamar yadda bayanai suka gabata, a wannan littafi an yi magana ne dangane da tarihin wasu mazhabobi na ra'i da kuma wasu mazhabobi na aiki da mazhabobi tare da bayyana waɗanda suka kakkafa su da wasu daga cikin mabiyansu da almajiransu da wasu waɗanda suka ɗoɗɗora ayyukansu a kan su.

Wasu daga cikin mazhabobin nan waɗanda litaffin ya yi bayaninsu sun shafi ra'i ko ra'o'i na nazari ne waɗanda kuma za a iya ɗora nazari ko tarke a kansu kai tsaye.

Sannan ana so a lura ita mazhabar ra'i idan aka yi amfani da ita a tarke takan zama tarken Mazhaba ko na ra'i ko na ra'i cikin ra'i[76].

Wasu mazhabobin da aka kawo su kuma an gina su ne bisa ra'o'i na wasu mazhabobi na ra'o'i waɗanda aka daidaita su bisa mazhaba ta aiki[77] a tarke. Su waɗannan mazhabobi sun shafi mazhabobin Aiki da mazhabobi ko ra'o'i.

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[76] Wato *Theoretical Criticism.*

[77] Wato *Theorization Criticism.*

Har wa yau kuma a wannan littafi ana neman a fahimci akwai mazhabobi[78] na ra'i masu ɗimbin yawa a duniya waɗanda masana da manazarta suke ta ƙirƙirowa da yin zaɓi a aiki da su. Wasu masana da manazarta ilimin Hausa sun yi ƙoƙari wajen bin diddigi su samar da kalmomin nazarin harshe da na nazarin adabi da na nazarin al'adu na Hausa tare da fito da hanyoyi da dabaru da sigogin gudanar da wannan nazari.

Babban ƙalubale da masana da manazarta da ɗalibai da almajiran ilimin Hausa suke taƙaddama da shi ba kamar barbazuwar rashin aiki da mazhaba, 'yar ƙasa, ta yadda za ta iya samun mabiya waɗanda za su yi ta kyautata ta da daɗa inganta ta ta hanyar ɗora ayyuka a kan ta.

Akwai buƙatar masana da ɗaliban Hausa su daɗa baza himma wajen ƙwaƙulo mazhabobin ra'i da na tarke tare da gwada ɗora su a kan sassan harshe da na adabi da na al'adu na Hausa[79].

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[78] Wato mazhabobin aiki da mazhabobi su ne waɗanda suke samar da ra'ayoyi na nazari nasu na kansu ko su ɗauki ra'ayoyi na wasu mazhabobin ra'i su yi aiki da su wajen ɗora misalai na nazarin matanonin adabi ko sassa na al'adu. Mazhabobin aiki da mazhabobi su ne ake kira *theorization theory.*

[79] Dubi misalin muƙala ta Abdulƙadir (1978, sh. 190-202) wadda ya gina ta bisa ra'o'in nazari guda biyu wato

Muna roƙon Allah, tabaraka wa ta'ala, ya yi wa wannan aiki albarka, ya sanya shi ya zama mai amfani ga masu nazari da dukkan ɗaliban ilimi da kuma masu sha'awa da bibiyar ilimin harshe da adabi da al'adu na Hausa.

Alhamdu lillah.

mazhabar nazarin tarihi da yanayin wuri da kuma mazhaabar jaddada ƙirƙirar labari da aka yi bayani a kansu a 3.4 da 3.5 cikin wannan littafi.

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